

# COBBETT'S WEEKLY POLITICAL REGISTER.

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“If the Devil himself had been consulted, as to the best and most effectual way of enslaving a nation, he would have said, Divide the people into a score or two of religious sects, each pretending to be wiser and more pious than all the others put together.”—REGISTER, Vol. IX. p. 154.

## NEW CHURCHES.

Kensington, 25th July, 1827.

I WAS, this week, about to give another gentle *twist down* to that very rampant political onion, or, rather, *scallion*, Mr. BROUGHAM, whose speech amongst the great, staring, noisy, mercantile fools of the little WEN, LIVERPOOL, shows, that he is vain enough to think, that all his *old tricks* are forgotten; as, indeed, they, in some degree, are; while they have never been well known to those

who are twenty-five years of age, or under, and, he, therefore, amongst this description of persons, passes for what he wishes to pass; namely, a consistent friend of the people's rights, and, in particular, of their right to choose those who make laws to tax and to punish them. I was about (in a commentary on his Liverpool speech) to give this very rampant political plant another *twist down*, in order to lay his

[ENTERED AT STATIONERS' HALL.]

head low, and to check his progress upwards; but, I have been induced to put off this job until *next week*, deeming that of the *New Churches* a job of more pressing importance, seeing that the people now begin to see how their *purses* will be affected by this pious Parliamentary undertaking.

About seven or eight years ago, the Parliament voted *a million of pounds sterling*, out of the *general taxes*, for the purpose of causing *new additional Churches* to be built, for the use of those who still adhered to the "Church as by *law* established." The conditions on which this sum of our earnings was voted away were, that the money should be deposited in the hands of *Commissioners*, who, on the application of any parish, stating that it wanted a new additional Church, or Churches, were to allow, if they thought proper, a sum of this money, to be added to another sum *raised by the parish*, which sum, so raised by the parish, the

*vestry* of the parish was enabled to take, by a rate, and *by force*, from *all the parishioners*, who, besides rates for the *building* of the Churches, were to be compelled to pay rates *to keep them in repair*. The *parsons* were, of course, to have the chief management of the whole of these buildings; and, special care was taken, that they should keep, untouched, the whole of their *tithes*, the burden of supporting *additional parsons* being to fall upon the *parishioners*, by a *new charge* of some sort or other.

The motive to this undertaking was to endeavour to draw off part of the flocks (better call them *herds*) of the *Dissenters*. Vain thought! Just as if these new impositions upon them, on the part of the Church by *law*, were calculated to reconcile them to the Clergy and the teachings of that Church! In what light the Dissenters view the matter may be seen by the published complaint of a leader amongst them, which complaint I here copy from

a LEEDS newspaper, and which speaks, I dare say, the sentiments of the whole body of Sectarians, of all denominations; and, I believe, they are about *forty* in number of distinct denominations, over and above the *Jews* and the *Unitarians*, who are, as far as I can understand them, a peculiar sect of *Jews*.

“ I hope I am not unwilling to  
“ pay my proportion of every charge  
“ that comes fairly upon the public;  
“ and, being a Dissenter, I do much  
“ more than this, for I pay my share  
“ towards the maintenance of a  
“ clergy whom I never hear, and of  
“ a church which I never enter. I  
“ am far from acknowledging the  
“ justice of being called upon to do  
“ this; *I contribute to support my*  
“ *own Minister*, and to bear all the  
“ expenses of *my own place of wor-*  
“ *ship*; nor can I admit the fairness  
“ of my paying double, in order that  
“ my church-going neighbour may  
“ pay only half. Yet I have always  
“ quietly submitted to what I cannot  
“ but deem an imposition, because  
“ I had rather give my money than  
“ have my goods distrained. But I  
“ find that, whereas I have hitherto  
“ paid to the maintenance of one  
“ church, I am now and henceforth  
“ to be called upon to pay for four  
“ churches; and this seems to me

“ so unjust, so shameful a proposi-  
“ tion, that I will never, either on  
“ my own part or on that of my fel-  
“ low townsmen, submit to it, until  
“ I have used every possible effort to  
“ avert the burden. I hope ever to  
“ live in charity with my Church-  
“ going townsmen, but it would be  
“ the weakness of a child to suffer  
“ myself to be duped into an acquies-  
“ cence in so ridiculous an imposi-  
“ tion. Somebody—I know not  
“ who—has thought it proper that  
“ three new churches should be built  
“ in Leeds and the neighbourhood.  
“ Let it be admitted (though I doubt  
“ it) that these churches were ne-  
“ cessary; let it be supposed (though  
“ I understand it is not the case)  
“ that they are now tolerably well  
“ filled, what, in the name of com-  
“ mon sense, is all this to me? I  
“ was never consulted about the  
“ building; I have never heard any  
“ thing in them since built; I have  
“ neither interest in them, nor profit  
“ from them. Yet, though I am  
“ thus uninformed and uninterested,  
“ I have been obliged to pay as much  
“ towards the erection as those who  
“ attend them; I have paid my  
“ share of more than thirty thousand  
“ pounds towards building them,  
“ though I dare say no one who  
“ goes there ever paid sixpence to-  
“ wards the support of my minister.  
“ All this I have paid, because I  
“ could not help it; but can any  
“ one, with the slightest portion of  
“ justice or conscience, or decency,



“ require that the whole town shall  
“ be taxed to pay for furnishing and  
“ upholding all these churches for  
“ ever ! ”

The reader will presently see, that I abhor this method of taxing us ; this new, and, as I deem it, most odious tax ; but, I do not allow, that “ *Dissenters*, ” as they are proud to call themselves, have any more right to complain of it than we church-people have ; and, as I think I shall show, not so much right to complain. This Dissenter complains, in the first place, of being obliged to contribute in equal proportion with the Church-people, to the Church Clergy and all the expenses of the establishment, generally. This is quite another question than that relating to new churches, and this gentleman was not very discreet in bringing it forward in conjunction with the other part of his complaint ; for, the whole of what he says, all taken together, amounts to this, that there ought to be nothing taken from any man who does not choose to give it,

neither tithes nor any thing else, for the support of any Church established by law. I agree with him, if he choose to be consistent and to *pay no priest at all*, but, to his case, as he has shown it himself, I do not by any means assent. He looks upon it as a hardship, that he should contribute any thing towards the maintenance of a clergy, whom he never hears, and of a church which he never enters. Very good ; but, then, the ground of his objection to this contribution shows that he is not fairly entitled to any exemption ; for, what does he say ? *that he contributes to support his own minister*, and to bear all the expenses of his *own place of worship*. And, what law compels him to do this ? It is a voluntary act of his own : there is no assessor to call upon him for money to support the man whom he calls his own minister, or to bear the expenses of the place that he calls his own place of worship. It is a voluntary act of his own to pay these. There is the



church for him to go to. Why does he not go there? He will tell us that the truth is not preached there; that the Church Clergy and Church service are *insufficient to save men's souls*; and that, of course, we, Church-people, are all in the grand Macadamized way to hell. Now observe, he **MUST** say this, or, he is guilty of perverseness; wilful perverseness; contempt of the government and the law, in separating himself from the Church. He **MUST** say this; or, he must plead guilty to the charge of wilful perverseness, daring insolence, or impious obduracy. If he do say it, if he do condemn all us Church-people to everlasting flames, there is no reasonable man can say, that it is not quite enough to suffer his audacity to go unpunished, without suffering him, in addition, to withdraw his purse from his share in maintaining the establishment.

But, he has, it seems, a minister and place of worship of his own choosing; and he thinks it hard that he should have to pay to sup-

port them and to pay for the church, too. He calls it paying **DOUBLE**, in order that his church-going neighbour may pay only **HALF**. Indeed! this is as curious a specimen of arithmetic as it is of logic. He pays nothing that tends to ease his church-going neighbour, who pays nothing but what the law compels him to pay, and who would pay no more than he now pays, if this Dissenter paid nothing. If the Dissenter choose to have a minister and gospel-shop of his own, what is that to the quiet unassuming man, who takes things as he finds them, and who does not set up for a critic on religion. The church-going neighbour does not desire the Dissenter to be at double expense: if he choose to have his whim in having a religion of his own, that is nothing, again I say, to those who quietly submit to the law and pay what they are compelled to pay and no more.

When a man becomes a dissenter, he must appear in one of two lights: a perverse man who

separates from the Church merely for the sake of opposition and of showing his contempt for the law ; or, from a conviction, a conscientious conviction, that the Church teaches a doctrine, or neglects to do something or other, the teaching of the former of which and the neglect of the latter of which, must cause people to go to hell. If it be mere perverseness ; mere insolence, mere flouting at his church-going neighbours ; if he put on the guise of superior sanctity ; if he be guilty of this species of profanity ; then, whatever he may suffer in his purse, or, even, if he were to suffer a little in his person, can be a subject of lamentation with nobody. If, on the contrary, he have separated from the Church, because he has arrived at a conviction that the doctrines and worship of the Church endanger men's souls ; if this be the ground of his separation, what business has he to remind us of the expense which he is at in maintaining his own minister and his own place of worship ? *Own minister*, indeed !

What can he want with a *minister* ? He, who is so deeply read in divine things, who understands so well the Christian doctrines and duties, the result of whose learned researches has been the condemnation of us poor Church-devils to the infernal regions ; what can such a man want with a minister ? If he is still so ignorant as to stand in need of a *teacher* of religion, what becomes of his character for modesty, when it is considered that he has taken upon him to pronounce that our religion is erroneous and damnable ? He cannot, observe, stop short of this point : he cannot pretend to allow that the church-going people *may be saved* ; because saving is the thing and the only thing that is wanted ; and, if our religion is sufficient for that, why did he separate from it, except, as I before observed, to gratify a perverse and insolent disposition ?

It is here that I come to close quarters with the Dissenter. Either he is an ignorant man, that stands in need of a religious instructor ;

either he is this, after having taken upon him to consign to the Devil a large part of his countrymen; either he is, after all this, an ignorant creature that stands in need of a religious instructor: or, he is now maintaining a minister of his own, and supporting a place of worship of his own, *without any necessity whatever*; and merely for the purpose of showing off his peculiar gift at dabbling in doctrines, and setting himself up as somebody more discerning, more penetrating, more acute, more highly gifted, a man of superior understanding, compared with his church-going neighbours. To one or the other of these, he must plead guilty; and, so pleading, what right has he to complain that he has to support two ministers and two places of worship while his church-going neighbour has to support but one of each?

Thus far as to his general complaint, in quality of *Dissenter*. The other part of his complaint, in which Church-people have a right to join him and do join him most cordially is, that he has now to pay towards four churches instead of one; there having been, it appears, three new churches erected in the parish in which he lives. I, for my part, complain of the great grievance of being taxed for the building of an additional church at Kensington. I protested and voted against such additional burthen; and I would have petitioned against it, but was prevented by want of time, having matters of more importance to attend to. At the time when the question was discussed in the vestry at Kensington, I objected to the burthen being imposed upon us at all, but I particularly inveighed against it as an oppression on the *Roman Catholics* of Kensington. What! take away their churches that they built, and then compel them to build churches for those who confiscated their church property and who have trampled their religion under foot as far as possible! Many are the monstrous things that we have seen within the last



thirty years; but no one thing, I verily believe, so monstrous as that of compelling Roman Catholics to build churches for Protestants, who blackguard, in the language of Billingsgate, the faith and worship of those Roman Catholics, though it was, for nine hundred years, the faith and worship of their own forefathers. The living of Kensington is a *vicarage*. It is in the gift of the Dean and Chapter of Westminster, who enjoy, of course, the great tithes and all the Church lands in the parish. So that, here come the Protestants, turn the Roman Catholics out of the Abbey, put their own people in, and these people, at the very time that they *show the famous pile to the English people for money*, decry and abuse the doctrine and worship of those who built that pile; and, when a new church is wanted, in a parish of which they are the patrons, part proprietors still, contribute nothing towards building the church themselves, and leave the work to be paid for, and the

church to be kept in repair, by the people at large, in the first place, as far as the money from the Commissioners goes, and, then by the parishioners of Kensington in the next place, including whatever then remains in the parish of persons adhering to that religion which caused the Abbey to be founded and endowed, and the church and tithes of Kensington to be established!

My Yorkshire *dissenter* will be pleased to observe, that he by no means stands upon the fair footing of a Roman Catholic, whom, however, I dare say, he would persecute with all his heart. The Roman Catholic is no dissenter. He remains in the religion that his and our forefathers lived and died in. He is no dissenter from any thing. We are dissenters from the religion of his and our fathers; and, this Yorkshire complainant is a *dissenter from us*. Dissent from dissent, *double dissent*; and, really, if gentlemen will have the gratification of dissenting in this way, upon my soul I cannot see

why they should not pay for it. It was, therefore, unjust, and it is, now, unjust, in the extreme degree, that the Roman Catholics should pay or contribute towards any payment, on account of these new churches.

But, the great injustice in all this, is towards the nation at large. Here is a parcel of our money taken from us to be given to the Church Clergy; or, more properly speaking, to that aristocracy who have, in fact, the nomination of the Church Clergy, or, in plain words, the giving away of the tithes and of all the Church property to their own relations, connexions, friends, and dependants.

In the two last Registers, I have stated and described the encroachments that have been gradually making, during the last thirty years, upon the earnings of the people by the Church Clergy, who seem to cost more and more to the people in proportion as the people appear to think that they stand less and less in need of them or of their establishment. This

that we have before us now, is the last encroachment that we have yet heard of. What might come in the end if it were not for our great protectress the Debt, I know not; but, we well know how enormous is the revenue of this established Church; and we also well know that there are hundreds of parishes in England and Wales which have *no churches at all!* Parishes which yield great sums of money to the parson, and which have actually no churches, the inhabitants who pay the tithes being compelled, if they go to church at all, to go into some neighbouring parish! I am, as I observed in my last, preparing for publication a work, which will show the state of every parish in the kingdom down to the smallest village; which will show the population of the parish, its locality, the nature of the clerical property in it, the patronage of the living, whether there be a church, or not, whether there be parsonage-house or not, and divers other particulars. This book will present a picture that

ought to make Englishmen blush for having remained silent while such hideous dilapidation of public property was going on; ought to make them blush at these infallible proofs of their country's decay; and ought to make them blush at their slavish acquiescence while the daring encroachments above spoken of were going on. What will the reader think, when I say, that in several counties, more than *one half of the parsonage-houses have been suffered to tumble down and totally disappear*; while the law so positively requires that they shall be kept standing and kept in repair, while the parsons continue to derive the full profits from the tithes and the glebes, and while (oh, monstrous!) the law, until it was altered, only twenty-five years ago, and altered upon their prayer, too, required that they should reside in those parsonage-houses eleven months in every year! Talk of patience, indeed! Call a man "*violent*!" To be patient, not to be violent, with facts like

these before one, would argue a degree of baseness to be expected in nobody but a place-hunting Scotchman or a Swiss.

If new churches were wanting, who were to be called upon to build these new churches? Who but those who possessed the whole of the tithes, the parsonage-houses, the glebes, and the innumerable manors and estates in house and land, commonly called Church property? If the people had removed from the villages to the great towns and cities; if the infernal system of funding and paper-money had collected the people into great masses and stripped the villages of their people; if this were the case, as it was, and is; if there were scarcely any body left in the villages to go to the churches, were the people in those desolated villages to be taxed to build churches for the accommodation of those who had been crowded into the enormous wens which had been raised up by the force of a funding and a paper-monopoly? This York-



shire Dissenter, like every other dissenter that I ever met with, as far as I know, confines his complaint solely to what he deems a hardship to his particular tribe or herd. He does not blame the *Government* or the *Parliament*, oh, not he! He spits his spite out against his *church-going neighbours*. It is, with him, an affair purely sectarian: a rivalry in crowding to heaven. In short, he is, like all the rest of them, a creature wholly destitute of that sort of feeling which is justly called public spirit. He is grubbing about after the interest of his particular sect. Let that gain but a little advantage over the Church or over some other sect; and he is satisfied for a year or eighteen months; during which time he will see Radicals starved or hanged by the score, without more emotion than is felt by the farmer, when he hears a family of rats squeaking at the approach of the ferret. And, reader, here is the great curse of numerous religious sects in the same country. Join

with me, then, in execrating the hour that engendered these sects. The stupid, or knavish fellows that get three quarters drunk in toasting "civil and religious liberty all over the world," do not perceive that they are toasting that which has not common sense in it in the first place; and, in the next place, which is the delight, the greatest delight, of those who wish to deprive the people of England of all real liberty. In this eternal war of the sects; this eternal rivalry, or endeavour to get one above the other, is the delight of those who wish to keep all down together. The Government becomes the *grand umpire* amongst them. The Government has always its budget of favours to bestow upon these sects; and also its budget of restraints to impose or penalties to inflict. Most people are sensible of the effect which a belief in a *future state* of rewards and punishments has on the conduct of men. What power, then, must that Government have: what influence on the conduct of

the sects must have the belief in *a present state of rewards and punishments!* God forgive me if I judge wrong, but I do verily believe, that the belief in this present state of rewards and punishments has a great deal more influence upon the conduct of dissenters in general, than their belief in a future state of rewards and punishments!

It is this propensity in each sect to regard the sect as the greater thing of the two, when the sect is put in one scale and the nation in the other scale, that is, that must be, a curse to every country, where there is any establishment at all, where there is any thing that the Government can call toleration; where it can make itself an umpire; where it has its budget of favours to bestow and penalties to inflict. A man who had been for some time talking with me one day, about the dreadful effects of the paper-money system and about the refusal of certain bankers to pay their own notes in gold, and about tendering

Bank of England notes instead of gold, was pressed by me to petition the Parliament and fully to state his case. What does the reader think was my feeling when he founded an insuperable objection to this upon the circumstance of the banker belonging to a sect to which he belonged, and being one of the elders of the society! What does the reader imagine was my remark upon this confession? I hope he has anticipated that I most heartily cursed the sect, which I did, and told the complainant that he deserved to perish upon a dung-hill. This is a curse of which England knew nothing for nine hundred years; but, it is a curse that will stick to her until the last hour of the existence of this establishment by law.

Were it not for the blinding, the degrading, the nasty, selfish feelings created by this co-existence of divers sects, all rivals for the favour of the Government, never would there have been a man in England found to complain

after the manner of this Yorkshire dissenter. Every just man ; every man not blinded by this present state of rewards and punishments, will see the thing as a whole ; will see that it is a people taxed additionally by this fresh and hitherto unheard of expedient. Such man will not look solely at the church or churches erected in his particular parish, and at the additional assessments which will come out of his pocket on that account. Such man will look at the unheard of proceeding of taking a million of money out of the pockets of the people at large, by general assessment, in order to add grist to the mill of the Church Clergy, who are, as I before observed, for the far greater part, the relations, connexions or dependants of the aristocracy. I should suppose that there are a thousand parishes, at this moment, in England and Wales, which are without any churches at all ; the churches of which have been suffered to fall down, leaving the parishioners to find prayer, ser-

mon, and administration of sacraments where they can, the parsons of those parishes pocketing, all the while, the amount of the tithes and of the glebes. Now, if new churches had been wanting, what so reasonable, what more just, than to call upon these thousand parsons to pay for the erection of the new churches out of the revenues of their parishes ? " Oh, but there is no law for this." Indeed ! Why, there was no law, in 1813, for *banishing a man for life* if he uttered any thing having a tendency to bring either House of Parliament into contempt. But, they could make a law for this ; and surely they could make a law to apply the revenues of these churchless parsons to the building of new churches where new churches were wanting ! Every thing is to go in favour of this description of men. They are to continue to receive the tithes and to let the glebes of parishes where there are neither churches nor parsonage-houses. When the po-



pulation goes away from a place, that is not to affect them at all: they are to receive all the pay still, just as if the population were as great as it was in former times: and (wondrous men!) when additional population comes to a parish, the people are to be called upon to make provision, religious room and provision, for these additional people. These spiritual persons are to have an advantage in every case; and the people are, in every case, to suffer when they come in contact with them.

Here, for instance, is a man having a house and a farm in a village, that the infernal funding, monopolizing, wen-creating system has nearly depopulated. This man has the same tithes to render to the parson that he always had, and he is put to every other expence, on account of the church, that he was put to forty years ago. Comes the tax-gatherer, one of these days, and calls upon this man for a tax; for his share of the million of money voted out of

the taxes to build new churches. "Why," says the villager, "I want no new church: our church would hold a thousand people, and more, too, and we have not above fifteen or sixteen left in the parish, and we do not see the parson above once in a quarter." "Where are your people gone to?" says the tax-gatherer. "Why," says the villager, who lives, for instance, in some of the valleys in the west of Hampshire or the east of Wiltshire, "we used to make a good deal of woollen yarn, here; but now the people are all gone away to Leeds, in Yorkshire, or to that quarter."

Was there ever a more strikingly unjust demand than this? Far, indeed, is it from being true that the lords of the loom in the infernal Wens of the north have any right to complain on this score. It is an enormously unjust favour conferred upon them, at the expense of the counties south of Warwickshire, the east, the south and the west; all that part

of the country that produces its food, has reason to complain indeed ; but, those who have property in the Wens of the north, or, indeed, any of those who live there, have no reason to complain on this particular score. The greater part of the million of money will be expended upon them ; they will have the employment in building the churches ; and they will have the furnishing of the materials ; while, to the agricultural counties, it is a tax collected and *carried away*.

But, viewed in a general light, the whole of this burthened people have a right to complain. It is a new tax laid on, to raise money to bestow upon the people called the clergy ; and, we must never forget that these clergy, as they are called, are, in fact, *a branch of the aristocracy*. The tithes and the glebes and the parsonage-houses and the Church lands *are theirs*. They would never have given their consent to the raising of this million of money upon their lands, for the sake of

accommodating the wives of the Jews and jobbers and those of the lords of the loom ; they would never have given their consent to tax their own lands and their own farmers and labourers, and to take a million of money from them for this purpose, if the money had not to be disposed of for the benefit of the parsons so closely connected with themselves. “ *Theirs the gospel is and theirs the laws,*” says POPE, upon some occasion which I have forgotten. If he did not mean the aristocracy I can venture to assert that he did not speak the truth. In a speech in the Town-Hall of Herefordshire, I remarked on this curious transfer of the property of the land, for the accommodation of the Jews and jobbers, and the like ; and it seemed to make great impression upon the landowners. A parson, however, who was present, and who spoke upon the occasion, having first twisted his nose up towards the wind, smelt out, that there was danger at the bottom in my doctrine. The truth is, the cunning

parson knew very well, that if the landowners did pay part of the million of money, they were taking care to pay it to themselves; that they were robbing Peter to pay Paul, to be sure; but that they were both Peter and Paul in their own persons.

Reader, we have recently heard a great deal of the "*rights and privileges*" of the House of Peers. I am not disposed to take advantage of a hasty expression of Lord GREY upon this subject; but, I am disposed (and I will do it, too) to lay before the public, in a very short time, and, probably, in a Letter addressed to Lord Grey, matter that will convince, not his lordship, perhaps, but the far greater part of the public, that these rights and privileges have been greatly over-rated by the assertion of the Lords themselves, and by the cowardly assent of the greater part of the press. At present, I shall only observe, that their rights and privileges do not extend, and never did extend to many things which many of them

take the liberty to do; but that, on the contrary, Lord Grey himself has openly and solemnly declared, that many of them have exercised and do exercise power which never did, of right, belong to them. In the Register before the last, I proved, with the assistance of my authorities, that that portion of the tithe and other Church property which formerly went to the maintenance of the poor, never had been, by *any law*, taken from the poor. It is notorious that the poor are not maintained out of these resources: it is notorious that parsons of the Church hold two three or four or five livings each; it is notorious that many of them are colonels, captains, lieutenants and ensigns, and receive half-pay as such, at the same time that they are rectors, vicars, perpetual curates, and, some of them, as far as I know, deans or bishops. To see a general or a colonel a bishop, would be a pleasant thing enough; and that is what we shall see, to a certainty, if this system go on.



In the transactions relative to this most curious union of the captain and the priest in the same identical person, there appeared the strongest possible instance of the source of the influence and power of these people called the Church Clergy. It is very well known, that, in the year 1821, Sir BOBBY WILSON, head revolution-monger and member for Southwark, was scratched out of the half-pay list, by order of the King. Sir Bobby and his friends contended, that the half-pay could not be taken away in this manner, without legal process of any sort, it being **A REWARD FOR PAST SERVICES**. The ministers said no; that that doctrine was erroneous; that the half-pay was not a reward for past services; but a **RETAINING FEE FOR FUTURE SERVICES**. Mr. HUME very soon afterwards came to the House with a motion for a return from the army pay-office of the names of all the parsons then in the church, whether rectors, vicars, or perpetual cu-

rates or any thing else, who were then receiving military half-pay; because, said he, it cannot be a reward for *past services*, seeing that the ministers declared that it was not so in the case of Sir Bobby Wilson; and it cannot be a *retaining fee for future services*, because this House has declared that the *clerical character is indelible*; and that once a parson always a parson, and that a parson can never be a military or naval officer, and not even a member of Parliament. Therefore, says Mr. Hume, give me a return of these military half-pay parsons, if there be any such.

What, does the reader imagine, was the ground of the objection which the Ministers made to this motion? Why, LONG (I think the fellow's name is Charles), who was a long time Secretary of the Treasury along with old Rose, and who was, when Mr. Hume made his motion, army paymaster, I believe, or had something to do with the matter: this Long, who is now called Lord FRAM-

LINGHAM, I think it is, and whom we read of as being frequently with the King about buildings; this Long got up and said that there was **NO LAW** to compel the clerical gentlemen to say whether they were half-pay officers! Curious to relate, Mr. Hume was **SATISFIED WITH THAT**; full as curious, this, as was Long's answer! Good God!—I was going to swear, and, not to swear upon such an occasion, argues that, if one ever does give into the vulgar practice of swearing, we do it wantonly and without provocation. One thing, however, I will swear; and that is, that I will neglect no means in my power to cause the nation to have justice in this most flagrant case. What, want new churches for half-pay officers to administer the sacraments in! But, what I wished to ask the reader was this, does he believe that, if the parsons had consisted of the relations of men in the middle class of life; if the parsons had not had the aristocracy at their back; if the whole body of clergy had not been what I have described it to be, the relations, connexions and dependents of the aristocracy; does the reader believe, I ask, that if this had not been the case, parsons would have been suffered to

keep their half-pay as a retaining fee for services *which the law forbade them ever to perform!* Does the reader believe that, if some of them had slipped into the church, keeping their half-pay, does he believe that Long would have given the answer which he gave to Hume? And, does he believe further, that if this answer had related to the sons, the relations, the connexions of people in the middle rank of life, it would at once have *silenced and satisfied* the Greek Commissioner!

I was told the other day, that I was in mistake about this matter; for that men could not now be ordained (I think it was called ordaining) without *making a declaration* that they were not half-pay-officers. It is curious to observe how easily this nation is humbugged; and, indeed, sometimes, I make up my mind to rejoice at the punishments inflicted upon it, which seem to be no more than the natural consequence and just punishment of its wilful blindness or its baseness. People that go to be ordained may make such a declaration **NOW**; but, they did it not until about *four years ago*. When Long gave the queer answer of which I have spoken above, and when I, very soon afterwards, placed the thing

pretty much in the light in which I have placed it here, the newspapers told us, very soon afterwards, that *an order had gone from the Horse-Guards* that no military officer should receive half-pay that "took Orders for the Church" after the end of the the ensuing half-year. This, the reader will observe, was about *nine years after the end of the war*; so that the stock of pious youths quitting the army for the Church, must, by that time, have been pretty nearly exhausted; yet the Commander in Chief, who had once himself been a bishop, allowed them another six months for the experiencing of *calls* to take on them the cure of souls. There was, every one will allow, and even Lord Framlingham will not deny, and the Greek Commissioner will not withhold his assent, something little short of miraculous in so many of these military youths "verily believing themselves "called by the Holy Ghost;" for so they must all have declared, and we are bound to believe declarations so solemnly made; even Lord Framlingham, I say, will hardly deny that there was something little short of miraculous in these numerous calls; and, if it were as much as my life was worth, I

could not, upon thinking of the Duke's order to put an end to them, help calling to mind the order of the French king (Louis XV.), to a monk of the convent of St. Martin, at Paris. This monk either performed, or was said to have performed, a prodigious number of miracles, till, at last, the effect of his renown became inconvenient to some of his superiors, and particularly so to the ministers of state, who recommended to the king to issue a proclamation forbidding the performance of these miracles in future. The proclamation soon appeared in the *bon mot*,

"De par le roi, defense à Dieu

"De faire miracle en ce lieu."

which was turned into English thus:—

"The king commands that God shall not

"Work more miracles on this spot."

The FRENCH are a *light* people. We treat things with more gravity; and, therefore, his Royal Highness's order elicited no *bon mot*; though it was very difficult for plain men to perceive why the practice, if permitted at all; if at all lawful and proper, should not have been continued. It seemed very difficult for plain men to discover why Captain PRISTOL, who had received his call and got his living before the Duke's



Order was issued, or who might receive his call and get his living before the Christmas following; it seemed very difficult for plain men to discover why the captain should keep his military half-pay, and why Captain HALBERD, who might not receive his call until after the Christmas, should not retain his half-pay. These seemed very odd matters; but the oddest matter of all was, that the indefatigable Greek Commissioner should have kept his mouth locked up upon this subject from that day to this; that he never should have made one single effort to let us know how many colonels, lieutenant-colonels, majors, captains, lieutenants and ensigns, the Church has now in its pulpits. The Greek Commissioner "*keeps his eye* **THUS**," as I once before said. He is looking out for squalls; and no one will ever see him chuck his hull up against a heavy wave.

All these things; all this enormous influence; all these wheels and wires connected with the Church; the immense amount of its property; the manner in which that immense amount is, in fact, managed by the aristocracy; the million of money voted for the new churches; the true cause of that vote; the manner in which

the people at large are affected by it: these would have been things worthy of the complaint and protest of an Englishman; an ill-treated, but, still, a not absolutely enslaved Englishman: these would have been the topics for him to dwell on; and not a contrast between what he pays and what his church-going neighbour pays; not a little piece of sectarian ill-nature; not a piece of rivalry, spite, pleasing to the enemies of the liberties of the people; but, this miserable, selfish, narrow-souled offspring of mean malice, and of ignorance the most profound, is precisely what every one would expect from that wretched creature BAINES, out of whose paper the *Morning Chronicle* made the above extract and handed it to me, who was thus reminded of a topic, which I had long been accusing myself with having neglected, and to which I have now endeavoured to do something like justice. To be sure, it may be called only one spot in the panther; but it is one out of the thousands; thousands consist of ones, and, if we will let the ones alone, the whole will remain untouched.

In this case, as in every other, which relates to the burdens im-

posed upon us, we have the consolation to know, that those who impose them, though they have passed, and keep in force, a law to *banish us for life*, if we utter any thing having a *tendency*, even a *tendency*, to bring into contempt the *passers of Peel's Bill*, and those of whom CASTLEREAGH was called the *leader*, when, at the same time (as a Kentish Jury have since declared on *oath*), he was *insane*; though they have passed this law, and keep it in force, we have the consolation to know, that they have a DEBT, blessed be God, either to *pay the interest of in gold and in full*, or to *sponge off, in one way or another*; and, for my part, I have the happiness to know, that it does not signify one farthing to us, which they do; for, either way, we get a *Reform of the Parliament*, in spite of the teeth of Mr. CANNING and of that political apostate, BURDETT, who now (unless the newspapers lie) actually *feeds* at his "CRIB"! That REFORM, which the DEBT must bring, sooner or later, will *put all to rights* about new churches and fall-down churches and fall-down parsonage houses and farming and trafficking and absentee-parsons and colonel and captain and lieutenant and ensign and justice of peace-

parsons, and all the rest of the monstrous mess, the like of which was never before either heard of, or dreamed of, in this world.

WM. COBBETT.

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### COBBETT'S NURSERY GROUND.

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"*Jack of all Trades*," some one may say; but, no one can add, "*master of none*."

"Yes, I am proud; I must be proud to see  
"Men, not afraid of God, afraid of me."

But, I am still more proud of my Nursery-Ground, which was, for the greater part, a rough and sour meadow in March, 1823; and now, on about four acres of land, disposed in about *four hundred and fifty beds*, there stand, I should suppose, *more than a million* of seedling forest trees, and shrubs, comprising about seventy different sorts; and about *three thousand* young apple-trees comprising fifty-seven sorts; every seed and every graff, whence these have all proceeded, having been imported by me from America; and there being, according to my belief, not a speck of blight throughout the whole Nursery, and as few weeds as, perhaps, ever were seen on a piece of

ground under tillage of equal richness and extent. During these four years I have been seeking after this point of perfection with as much anxiety as BURDETT was, for a much longer period, "SEEKING FOR A PUBLIC"; but, while I am *delighted* with my success, he, poor fellow, is *frightened at his*, as every one who saw him on the 23d of May last, must be satisfied; for, then, on his own dunghill, he found a public that taught him that twenty thousand acres of land at rack rent could not make it prudent for Daddy to continue to sit by his side . . . . . But, away with these cursed politics, and let me return to the trees, to which I ought to be grateful for a large part of that health, which enables me to do all that I do, and not one of which has been sown or planted with more or less of my personal superintendence. There are some few of the beds, the seeds of which *do not come up till next year*. These, of course, are bare; but, the rest form a sight the most interesting that can be imagined; and, really, when I look over them, I sometimes stand for minutes together, and almost, when I do not reflect, wonder how it all came! For, observe, the whole of the ground, except some patches

of apple-stocks and quince-stocks, was as bare as the turnpike-road. Yet, as if this place were insufficient to provide occupation for my *leisure hours*, I have *another nursery ground on the Surrey side of the Thames*, which also, is a wall-ed-in plat. There, where the spot is a kitchen garden to a gentleman's house, with hot-house, pits, division walls, and so forth, I have made experiments, for the making of which I have no convenience at Kensington. There, too, I am as safe from the world as is a monk of Latrappe; and there I have *glass*, and with glass I can match the Yankees with their sun.—These experiments have made me rejoice, that I did not, last year, proceed with my work, "THE WOODLANDS," of which only about a 12th part has been published. I have now found, that all the books I ever read, on the subject of raising certain trees from seed, were most fatally defective; not excepting even MILLER, that worthy and most zealous and indefatigable Scotchman, who is by far the best of them all. There are some trees, of the seeds of each of which I have sown bushels upon bushels, and never got, of either of them, *a hundred plants*. From a gallon of seed of some of these sorts,



I have now got *thousands upon thousands*; and that, too, at a twentieth part of expense of my abortive attempts. What! And will I tell *other* folks, and *other nurserymen* too, how to raise these ticklish things! Aye, that I will! The *Nurseryman* is very strong in me; but, the *Author* is uppermost still; and, all that I know I will tell in "*The Woodlands*"; and I will make that book as cheap, too, as I can with propriety make it.—I wish gentlemen, who have bought trees from me, or whom I know, or their friends, to go, if they like it, and see my Nursery at *Kensington*, in order that they, or their friends, may see how the thing is managed, and may be tempted to *raise trees for themselves*. They have only to ring at the street door, and ask for the *gardener*. He will show them round the ground; but being a young man, recently from the plough, he knows little about particulars. I will engage for his *civility*, and that is all that any gentleman will require.—As to my *Surrey Nursery*, I hope that no one will be offended at not finding an entrance there. I positively *shut all out*, except the gardeners and one gardener's wife, who keeps the key of the door. I do this, not for the sake

of *secrecy*; but, because I would be *certain* of being uninterrupted when I am in that place. There might, indeed, arise, *one case*, which would induce me to relax. POOR MR. CANNING is, Doctor Black tells us, deposited at CHISWICK HOUSE (Duke of Devonshire's) for a *month or six weeks*! Now, if the cause be *real illness*, or, indeed if it be (as I rather suspect) *mere pouts, or dumps*; and, if he should, on a sudden, stand in need of ghostly aid, I am stationed very nearly opposite him on the Surrey bank of the Thames; and, I think, I may, without vanity, venture to say, that *I know his case* as well as any doctor in the kingdom. In case of emergency, then, let him send a boat over, and I will be with him in a trice; but, I hereby stipulate before-hand, that the devil of any aid, absolution, or comfort, shall he have from me, unless he read his recantation as to *Parliamentary Reform*. I shall say to him; "Do you still persist in vowing, that we shall not have Parliamentary Reform *as long as you live*?" And, if he answer, "*yes*," I shall say, "die, then, and be d—d!" We will have it, mind, DADDY CANNING, in spite of you and of "*Chiswick House*," and of all that appertains to it, not ex-

cepting the *softener*, Sir Jammy ; that is to say, unless you can carry into effect the law against one-pound notes, and can, *after that*, pay the interest of the Debt in full and in gold of full weight and fineness. If the THING can do all this, there will be no Reform ; if it cannot, there will be a Reform ; and, if it come in this way, it will be *radical* indeed : it will tear up the noxious and infernal political weeds, as completely as I tore up the docks in the sour meadows at Kensington, when I began to make that beautiful Nursery Ground, of which I have spoken above.

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### GARDENING.

#### SQUASHES AND INDIAN CORN.

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“ VEGETABLE MARROW ! ” What fine names we, in our “ *highly intellectual state*,” as Dr. BIRKBECK and his associate, Brougham, calls it ; what fine names we give to very common things ! The “ *vegetable marrow* ” is neither more nor less than the fruit of the plant, which, in the countries where it is commonly grown, is called the SQUASH ; but, *Squash* is an ugly, rough word, unbecoming lips of a people, whose heads are

crammed, actually *crammed*, with “ *Scots antelluc*.” . . . . By the by, what the devil will become of “ *a’ the antelluc*,” if daddy CANNING should set off speedily for the world *into which poor Ogden was hastened with a scoffing jest on his grey head* ; or, if he should be shoved out of Downing Street into this wide world ? What will become of Brougham and “ *a’ the antelluc* ” ? . . . . . Ugly, however, as the word *Squash* is, it indicates a plant that grows in the manner of a *melon* ; that is a great deal hardier ; that will not bear *frosts*, but that will produce its fruit very well in our ordinary summers, if sown in good ground, about the middle of May ; that produces a fruit, which is used as a table-vegetable, and that is by the “ *highly refined*,” called “ *vegetable marrow*.” It is a very pleasant, and, they say, remarkably wholesome species of garden-stuff. There are, perhaps, twenty sorts of Squashes : the fruit differs very much : some white, some yellow, some green, and this, too, from their first appearance on the plant. Some round, some flat, some small, some large, some long, some short, some straight, some crooked. The plants, when well cultivated, are very beautiful, and of variety in leaf and manner

of growing, equal to that of the fruit. Some grow in the form of a bush; others stand on a single stem, and others creep like a melon. There are also *early sorts* and *late sorts*: some to eat in the summer and others to eat in the winter, throughout which latter they, if placed in a dry place, quite secure from frost, will keep as well as the best keeping-apple.—I have four sorts now growing in my Surrey-Garden; two early sorts and two late sorts, the former now having fruit that will be fit to eat *in ten days*. This is certainly *an additional useful vegetable*, both for summer and winter, and I shall do my best to cause it to be generally cultivated. But, the INDIAN CORN is of a great deal more importance. To the labourer's family, and, indeed, to the farmer's family, in America, *it is*, (plucked from the stalk) *bread for six weeks in the year*. They, in many families, bake no bread, from the time that the ears of corn are fit to gather, until they become *too hard* to be pleasant to eat. Now, I know, that this can be grown in England: I have grown it and ripened the seed of it year after year. I grew it last year; and I have now as handsome a piece of it (just now in full bloom) as I ever

saw in my life. This is, however, *a dwarf sort*, which came to me from *France*, and not from America. I am sure, that it will come to perfection, in England, in *any year*. Last summer was, to be sure, a good one, and this is a still better; but, I think it would come to perfection in any summers that we ever have.—This is not *garden-stuff alone*; it is that and *bread* besides. Not *potatoe-rubbish*; not dirt, fibres, and water; but actually bread, the food of man; and, it is used, as bread, with butter and with all sorts of meat, at breakfast, dinner, tea-time, and supper. This plant *may*, if people will, be always cultivated in England, and always brought to perfection. I do think, that my Indian-Corn and Squash ground, presents, at this time, as luxuriant a piece of vegetation as it is possible to behold.

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## PROTESTANT "REFORMATION."

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THIS work is now completed in TWO PARTS. The FIRST PART, price 4s. 6d. bound in boards, contains the History of that important Event, and traces



it, in its consequences, down to the present day, proving, agreeably to the title of the work, that the event has impoverished and degraded the main body of the people of England and Ireland.—The **SECOND PART**, price 3s. 6d., contains a List of the Abbeys, Priories, and other religious foundations and pieces of real property, confiscated, or alienated, by the "Reformation" sovereigns and parliaments, and has prefixed to it an **INTRODUCTION**, proving the clear right, and the reasonableness and justice, of the taking that part of all this property (including the tithes), that still remains *public property*, and of applying it to the liquidation of the Debt, or to any other public use or purpose.—There is, besides, now just published, a **FRENCH TRANSLATION** of the **FIRST PART**, price, bound in boards, 4s. 6d. This translating has been executed with great care by a very able hand, and has been made as nearly literal as the language would permit, in order that it might be used as an *Exercise-Book* in the learning of French by English Scholars, or of English, by French Scholars; and, as the subject is deeply interesting, especially to English youth, I think that the work is eminently

calculated to be useful in this capacity.

The **FIRST PART** of this work, which came forth, at first, in **Numbers**, began to be published in *November*, 1823. It was finished in *March*, 1825. It has, therefore, now, been completed upwards of two years; yet, it has never been noticed by any of the things which are called "**REVIEWS**," and by which, several dozen of men, who ought to be sweeping the streets, or blacking shoes, make a shift, by keeping their names out of sight, to pick up a good living, without doing any work that is useful to society. These men, it is notorious, *take money from authors and booksellers* as a reward for praising their works. They are notoriously so many sets of *hired hacks*, who write for so much the page, and, sometimes, by the day, or the week, or the month. If the public, who is still their dupe to a great extent, wanted any proof of this, what stronger or more striking could be tendered, or thought of, than the facts, that the **First Part** of this work of mine has been sold, in this kingdom, to the extent of *forty thousand copies*, making 640,000 **Numbers**; that two **Stereotype Editions** of it, *in English*, have been published in the **United States** of

America, where the sale of this work has greatly surpassed any work ever known in that country, the Bible only excepted; that this work has been translated into *Spanish*, and that two separate translations of it have been published in that language; that this work has been translated into *French* in France, and published at Paris; that this work has been translated into *German*, and published at Geneva; that it has been translated into *Italian*, and published at Rome; and, that this work, thus spread over the world, has never been named in any one of those things, which are called "REVIEWS", and which profess to give their readers correct information, *relative to all new books or pamphlets*. To these facts, I have only to add, that I have never so debased myself as to hire, to pay, to bribe, either with money, victuals or clothes, any one of the mercenary tribe, by whom these Reviews are conducted, or written.

These facts prove two things; first, that nobody ought to place any confidence in these periodical publications; and, second, that no author, whose work is really meritorious, need care a straw about what they say, or what they omit to say. They make a branch of the means of delusion, employed by CORRUPTION. They are amongst her tools; they are amongst the instruments that have brought England to her present state. They will exist as long as CORRUPTION shall live to feed them; and, whenever she shall fall under the sword of national justice, these, her instruments, will perish, like the filthy vermin on the carcass of an expiring beast of prey.

## MARKETS.

Average Prices of CORN throughout ENGLAND, for the week ending July 13.

| <i>Per Quarter.</i> |           |           |           |           |           |
|---------------------|-----------|-----------|-----------|-----------|-----------|
|                     | <i>s.</i> | <i>d.</i> |           | <i>s.</i> | <i>d.</i> |
| Wheat ..            | 61        | 4         | Rye ....  | 44        | 7         |
| Barley ..           | 41        | 4         | Beans ... | 51        | 3         |
| Oats ....           | 28        | 0         | Pease ... | 51        | 11        |

Total Quantity of Corn returned as Sold in the Maritime Districts, for the week ended July 13.

|           | <i>Qrs.</i> |            | <i>Qrs.</i> |
|-----------|-------------|------------|-------------|
| Wheat ..  | 27,054      | Rye .....  | 170         |
| Barley .. | 764         | Beans ..   | 323         |
| Oats ...  | 5,945       | Pease .... | 14          |

*Corn Exchange, Mark Lane.*

Quantities and Prices of British Corn, &c. sold and delivered in this Market, during the week ended Saturday, July 14.

|           | <i>Qrs.</i> | <i>£.</i>  | <i>s.</i> | <i>d.</i> |          | <i>s.</i> | <i>d.</i> |
|-----------|-------------|------------|-----------|-----------|----------|-----------|-----------|
| Wheat...  | 3,581       | for 11,211 | 15        | 2         | Average, | 62        | 7         |
| Barley... | 39          | ..         | 77        | 1         | 5.....   | 39        | 6         |
| Oats...   | 780         | ..         | 1,158     | 19        | 9.....   | 29        | 8         |
| Rye....   | 75          | ..         | 145       | 0         | 0.....   | 38        | 8         |
| Beans..   | 307         | ..         | 741       | 9         | 5.....   | 48        | 3         |
| Pease ..  | 61          | ..         | 144       | 10        | 9.....   | 47        | 4         |

Friday, July 20.—There are this week trifling arrivals of all kinds of English Grain, and only moderate of Foreign Oats. Wheat meets a dull sale at Monday's prices. Barley fully maintains last quotations. There is no alteration in Beans and Pease. Oats find a moderate demand at the prices of Monday last. In the Flour trade there is no alteration.

Monday, July 23.—The supplies of every description of English Corn

last week were small, and the arrival of Foreign Oats was much less than for several weeks preceding. The fresh supply of every article this morning was very limited. There are so few samples of superfine Wheat now exhibited for sale, that more money was asked for such this morning, but the prices made justify no higher quotations than on this day se'nnight, and all other qualities have met a very scanty demand.

Barley sells slowly, and hardly supports last week's prices. Beans fully maintain the terms of this day se'nnight. A few samples of Essex and Kentish new white Pease, fine in quality, have been sold to-day at 46s. to 48s. per quarter. White and Grey Pease of last year's growth meet scarcely any demand. The shipping of the best parcels of Foreign Oats, for various parts of the country, continues to a fair extent, and this article fully supports the rates of last Monday, and for some few fine parcels more money has been obtained. In the Flour trade no variation.

*Price on board Ship as under.*

|                       |             |
|-----------------------|-------------|
| Flour, per sack ..... | 50s. — 55s. |
| — Seconds .....       | 45s. — 48s  |
| — North Country ..    | 44s. — 47s. |

COAL MARKET, July 20.

| <i>Ships at Market.</i> | <i>Ships sold.</i> | <i>Price.</i>    |
|-------------------------|--------------------|------------------|
| 24½                     | 16.                | 30s.0d. 35s, 3d. |



Account of Wheat, &c. arrived in the Port of London, from July 16 to July 21, both inclusive.

|            | Qrs.  |             | Qrs.  |
|------------|-------|-------------|-------|
| Wheat ..   | 2,661 | Tares ..... | —     |
| Barley ..  | 4     | Linseed ..  | 3,906 |
| Malt ....  | 2,696 | Rapeseed .  | —     |
| Oats ....  | 499   | Brank ..    | 389   |
| Beans ...  | 209   | Mustard ..  | 22    |
| Flour .... | 4,098 | Flax .....  | —     |
| Rye .....  | —     | Hemp ....   | —     |
| Pease .... | 59    | Seeds ....  | 43    |

Foreign.—Wheat, 1,564; Barley, 585; Oats, 10,907; Beans, 6 qrs; and Flour, 1,477 barrels.

### HOPS.

Price of Hops, per Cwt. in the Borough.

Monday, July 23.—We continue to receive accounts from parts of the plantations of the decrease of the vermin, which appears to have died in many situations for want of nourishment, whilst the bulk of the grounds remain very short of bine and weakly, and even with the most favourable weather can do little or nothing.—Duty called 90,000*l*.

Maidstone, July 19.—Our Hops this week are going on as well as could be wished: we hear very little about the vermin, and those grounds with the short and backward bines are improving every day: the general opinion here is in favour of the duty.

Worcester, July 13.—The accounts from our plantation do not seem to indicate that so much improvement has taken place as is reported in Kent and Sussex. We learn, however, that the plants are throwing out fresh shoots at the tops of the pole, which seems to indicate no want of vigour in the plant. The filth is not generally diminished.

### SMITHFIELD.

Monday, July 23.—The business at this market on Friday was heavy, and lower prices submitted to for almost every thing but the best Beasts.—To-day the supply being large, and the weather exceedingly close, the prices of last Monday have only been obtained for the few choice Beasts that are here: had even this description been in fair proportion to the total number, it is doubtful whether our top currency could have been returned. Middling and inferior things are not to be disposed of but on very low terms; and many will remain unsold. Mutton and Lamb are down 4*d*. per stone. At that reduction there has been a fair demand for the best of both: as for the rest, hardly any price that could be submitted to would clear the market.

#### Per Stone of 8 pounds (alive).

|            | s. | d. | s. | d.  |
|------------|----|----|----|-----|
| Beef ...   | 3  | 8  | to | 5 0 |
| Mutton ... | 3  | 8  | —  | 4 6 |
| Veal ..... | 4  | 4  | —  | 5 6 |
| Pork ..... | 4  | 0  | —  | 5 0 |
| Lamb ....  | 4  | 6  | —  | 5 4 |

|            |       |          |        |
|------------|-------|----------|--------|
| Beasts . . | 2,060 | Sheep .. | 26,810 |
| Calves ... | 245   | Pigs ... | 140    |

#### NEWGATE, (same day.)

#### Per Stone of 8 pounds (dead).

|            | s. | d. | s. | d.  |
|------------|----|----|----|-----|
| Beef ..... | 3  | 6  | to | 4 6 |
| Mutton ... | 3  | 4  | —  | 4 4 |
| Veal ..... | 3  | 8  | —  | 5 8 |
| Pork ..... | 3  | 8  | —  | 5 8 |
| Lamb ....  | 3  | 4  | —  | 5 4 |

#### LEADENHALL, (same day.)

#### Per Stone of 8 pounds (dead).

|            | s. | d. | s. | d.  |
|------------|----|----|----|-----|
| Beef ...   | 3  | 4  | to | 4 6 |
| Mutton ... | 3  | 4  | —  | 4 4 |
| Veal ..... | 3  | 4  | —  | 5 4 |
| Pork ..... | 4  | 4  | —  | 5 6 |
| Lamb ....  | 3  | 8  | —  | 5 4 |

## POTATOES.

## SPITALFIELDS, per Ton.

|                | <i>l.</i> | <i>s.</i> |    | <i>l.</i> | <i>s.</i> |
|----------------|-----------|-----------|----|-----------|-----------|
| Ware .....     | 3         | 10        | to | 5         | 0         |
| Middlings..... | 2         | 0         | —  | 2         | 10        |
| Chats .....    | 1         | 10        | —  | 1         | 15        |
| Common Red..   | 0         | 0         | —  | 0         | 0         |

Onions, 0s. 0d.—0s. 0d. per bush.

## BOROUGH, per Ton.

|                | <i>l.</i> | <i>s.</i> |    | <i>l.</i> | <i>s.</i> |
|----------------|-----------|-----------|----|-----------|-----------|
| Ware .....     | 3         | 0         | to | 4         | 10        |
| Middlings..... | 1         | 15        | —  | 2         | 0         |
| Chats.....     | 1         | 10        | —  | 0         | 0         |
| Common Red..   | 0         | 0         | —  | 0         | 0         |

## HAY and STRAW, per Load.

Smithfield.—Hay....90s. to 120s.

Straw...40s. to 48s.

Clover. 120s. to 147s.

St. James's.—Hay... 105s. to 126s.

Straw .. 42s. to 51s.

Clover .. 80s. to 147s.

Whitechapel.--Hay.... 84s. to 120s.

Straw...42s. to 48s.

Clover 100s. to 150s.

AVERAGE PRICE OF CORN, sold in the Maritime Counties of  
England and Wales, for the Week ended July 13, 1827.

|                      | Wheat.    |           | Barley.   |           | Oats.     |           |
|----------------------|-----------|-----------|-----------|-----------|-----------|-----------|
|                      | <i>s.</i> | <i>d.</i> | <i>s.</i> | <i>d.</i> | <i>s.</i> | <i>d.</i> |
| London* .....        | 64        | 1         | 38        | 4         | 28        | 3         |
| Essex .....          | 62        | 10        | 41        | 4         | 28        | 3         |
| Kent.....            | 61        | 8         | 38        | 7         | 30        | 0         |
| Sussex.....          | 58        | 4         | 0         | 0         | 0         | 0         |
| Suffolk .....        | 60        | 1         | 36        | 9         | 29        | 3         |
| Cambridgeshire.....  | 56        | 2         | 38        | 0         | 21        | 11        |
| Norfolk .....        | 59        | 8         | 41        | 9         | 27        | 0         |
| Lincolnshire .....   | 59        | 9         | 40        | 3         | 26        | 9         |
| Yorkshire .....      | 58        | 7         | 40        | 0         | 24        | 1         |
| Durham .....         | 62        | 9         | 0         | 0         | 35        | 0         |
| Northumberland ..... | 60        | 0         | 39        | 9         | 32        | 10        |
| Cumberland .....     | 68        | 3         | 42        | 10        | 36        | 0         |
| Westmoreland .....   | 67        | 7         | 47        | 6         | 38        | 1         |
| Lancashire .....     | 64        | 3         | 0         | 0         | 31        | 1         |
| Cheshire .....       | 66        | 10        | 0         | 0         | 28        | 6         |
| Gloucestershire..... | 60        | 6         | 0         | 0         | 44        | 1         |
| Somersetshire .....  | 62        | 5         | 0         | 0         | 31        | 6         |
| Monmouthshire.....   | 69        | 3         | 45        | 0         | 0         | 0         |
| Devonshire.....      | 66        | 3         | 41        | 6         | 33        | 6         |
| Cornwall.....        | 69        | 0         | 44        | 6         | 37        | 10        |
| Dorsetshire .....    | 62        | 0         | 39        | 7         | 0         | 0         |
| Hampshire .....      | 61        | 4         | 43        | 7         | 0         | 0         |
| North Wales .....    | 73        | 0         | 47        | 2         | 29        | 7         |
| South Wales .....    | 63        | 6         | 45        | 9         | 23        | 10        |

\* The London Average is always that of the Week preceding.

*Derby*, July 21.—Our market this day was but thinly attended. Fine Wheat was in demand at last week's prices.—Wheat, best, 60s. to 66s.; Oats, 28s. to 36s.; Barley, foreign, 38s. to 42s.; and Beans, 56s. to 63s. per eight bushels, Imperial measure.

*Guildford*, July 21.—Wheat, new, for mealings, 16l. to 18l. per load. Barley, 34s. to 44s.; Oats, 27s. to 35s.; Beans, 50s. to 54s. per quarter.

*Horncastle*, July 21.—There was a moderate supply of all sorts of Grain at this day's market. Prices nearly the same as our last.—Wheat, from 58s. to 60s.; Barley, 40s. to 42s.; Oats, 30s. to 34s.; Beans, 58s. to 60s.; and Rye, from 38s. to 40s. per quarter.

*Ipswich*, July 21.—We had to-day a small supply of Wheat, and nothing of any other Grain. Prices much as last week, as follow:—Wheat, 54s. to 63s. per quarter.

*Manchester*, July 21.—Since this day week the demand for nearly all sorts of Grain has been confined to necessitous buyers, and the prices have varied little. At our market to-day, the holders of fine Wheat demanded an advance of 1½d. to 2d. per bushel of 70 lbs., which was only in a few instances complied with, and the greater part of the purchases were on the same terms as last Saturday. In all other descriptions of Grain, as well as Malt and Flour, there was no alteration.

*Newcastle-upon-Tyne*, July 21.—We had a better supply of Wheat from the farmers this morning than we have had the last two weeks, but the millers are so bare of stock they gave readily last week's prices. Very little foreign Wheat has yet been taken out of bond. Grinding Barley continues in demand, but there is nothing doing in other descriptions. The supply of English Oats continues to be very limited, but we have further arrivals of foreign; and having had some refreshing showers within the last few days, there is less alarm about the crop—prices are, therefore, same as last week, with dull sale.

*Norwich*, July 21.—The supply of Wheat to-day was small, but quite equal to the demand; Red, 55s. to 60s.; White to 62s.; Barley, none at market; Oats, 25s. to 28s.; Beans, 40s. to 42s.; Pease, 40s. to 43s. per quarter; and Flour, 45s. to 46s. per sack.

*Reading*, July 21.—We had a moderate supply of Wheat this day, which met a fair sale, on much the same terms as last week. We note it by the Imperial measure, at 58s. to 71s. per quarter. A few lots of Barley were sold at 42s. per quarter. The Oat trade was heavy at last week's prices. The report of the Bean crop in this neighbourhood being very favourable, that article declined 3s. per quarter. There was one parcel of New Pease in the market, for which 63s. per quarter were asked, but they were not sold. Flour 49s. per sack. Wheat, 58s. to 71s.; Barley, 42s.; Oats, 28s. to 40s.; Beans, 60s. per quarter.

*Wakefield*, July 20.—The supply of Wheat here to-day fresh up is very moderate; good fresh qualities are taken off at prices fully equal to last week; but second and middling sorts meet very little demand to-day. Good Oats and Shelling are in fair demand, and prices much the same. Several parcels of Barley are offering out of bond, but very few sales have been effected: prices 33s. to 36s. Beans support the rates of last week.

*Wisbech*, July 21.—The value of Wheat, Oats, and Beans, remains precisely the same as last week.



## COUNTRY CATTLE AND MEAT MARKETS, &amp;c.

*Manchester Smithfield Market, July 18.*—To this day's market we had a good show of Sheep and Lambs, and the finest qualities were  $\frac{1}{2}d.$  per lb. above the price of this day week, with ready sale. The show of Beasts was not so good, and the holders were obliged to submit to a reduction of  $\frac{1}{2}d.$  per lb. from last week's rates. Pigs were held for higher rates, and Some sorts reached  $\frac{1}{2}d.$  per lb. more than this day se'nnight. In Veal no alteration.—Beef,  $4d.$  to  $6\frac{1}{2}d.$ ; Mutton,  $5\frac{1}{2}d.$  to  $7d.$ ; Lamb,  $6d.$  to  $7d.$ ; Veal,  $5d.$  to  $7d.$ ; and Pork,  $4\frac{1}{2}d.$  to  $5\frac{1}{2}d.$  per lb., sinking offal.

*Norwich Castle Meadow, July 21.*—The supply of fat Cattle to this day's market was short, and the quality not good; prices  $8s.$  to  $8s. 6d.$  per stone of 14 lbs., sinking offal: the supply of Store Stock also was not large; Scots only a few were sold at  $4s.$  to  $4s. 6d.$  per stone of what they will weigh when fat; Short-horns,  $3s.$  to  $3s. 6d.$ ; Cows and Calves, a flat sale, and the same may be observed of Homebreds. Shearlings,  $18s.$  to  $28s.$ ; fat ones to  $38s.$ ; Lambs,  $10s. 6d.$  to  $17s.$  each; Pigs rather brisker than of late, fat ones to  $7s.$  per stone.—Meat: Beef,  $7d.$  to  $9d.$ ; Veal,  $6d.$  to  $8d.$ ; Mutton,  $6d.$  to  $7d.$ ; Lamb,  $6d.$  to  $7d.$ ; and Pork,  $6d.$  to  $7\frac{1}{2}d.$  per lb.

At *Morpeth Market, July 18*, there were only a few Cattle, and there being little demand, they met with very dull sale. A short supply of Sheep and Lambs; fat of the latter sold readily at a little advance in price.—Beef,  $6s.$  to  $7s.$ ; Mutton,  $5s. 6d.$  to  $6s. 3d.$ ; and Lamb,  $5s. 9d.$  to  $6s. 9d.$  per stone, sinking offal.